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was called *beanus* or *bejaunus*, i. e. 'yellow-bill' (*bec-jaune*)¹. The name BEANUS was represented acrostically, *Beanus Est Animal Nesciens Vitam Studiosorum*.

One inevitably picks out chapter two, which deals with an initiation, as the most spirited and interesting part of the book. Upper-classmen pretend that they smell an odor and ascribe it to a *beanus* who is represented as an animal with oxlike horns, boar-like tusks, and a nose like an owl's beak². To remove these unnatural excrescences by an operation, rough and ready instruments are employed. In view of the danger of the surgery a priest is called to shrive the patient. The *beanus* is charged with all sorts of heinous offences and as a penance has to provide the means for a 'spread' for his new teachers and fellow-students.

During the entire ordeal pedagogical sympathy is with the freshman, since he has stated that he came to the University *studii causa* (Zarncke, 3). The modern freshman, however, would regard this merely as additional evidence of greenness.

The Latin text is anything but Ciceronian, so that delicate distinctions cannot always be made on the basis of differences in syntax. Fortunately the meaning is clear for the most part. The translator is more concerned about reproducing ideas than about syntax and has hit upon some neat renderings. The English is spirited and readable, catching much of the atmosphere of the original. Occasionally, however, it seems to me that the translation merely approximates, or even errs: e. g. *quando dicebas me ac te ipsum diligere*, "when you said that we should esteem each other" (64). In classical Latin we should expect *pariter* or some such word before *ac*. The clause clearly means 'when you said you loved me as much as <you did> yourself'. *Laetare habesque iocundam horam* is rendered 'Take heart and be happy' (28). *Horam* should be emphasized, since only an hour of happiness remained for the novitiate. At the end of that time he was to be operated on for the removal of his excrescences.

An interesting problem is presented by two sentences which I quote, with Professor Seybolt's renderings (63): *Camillus: Nosco te verbis multum efficere, re autem ipsa vel parum vel nihil*, "I know that you say a great deal, but actually you do little or nothing". *Bartoldus: Utinam mihi in rem foret, non multum abesset quin manibus te impeterem atque verberibus afficerem*, "Would that it were so, and that I weren't on the point³ of laying hands upon you and beating you". In *verbis* and *re* we have the familiar contrast between words and action. It seems to me that *rem* in Bartoldus's retort picks up *re* of the jibe, 'Would that as regards action it were in my power', i. e. 'Would that I had liberty of action and that I were just about to punch and pummel you'⁴.

¹"Vox Gallica *Bejaune*, quasi *Bec-jaune*, ut sunt aviculae quae nondum e nido evolarunt".—So Du Cange, s. v. *Beanus*.

²The technical word for initiation, *depositio*, refers to the laying aside of the horns. This was necessary for matriculation.

³Obviously the rendering of *non multum abesset* is inaccurate.

⁴If one should make a bigger break between the two clauses, using an exclamation mark or even a semicolon, the first clause would be tantamount to a protasis in a condition contrary to fact, i. e. 'If I had liberty of action, I wouldn't be far from punching and pummeling you'. Compare Vergil, *Aen.* 4.678-679, and Professor Knapp's note there.

The *Manuale Scholarium* quotes Ovid, *Ars Amatoria* 3.653-654, leaving out a word in the first line and dropping off at the end of the second line three words necessary for the sense. In the translation (69) these lines are rendered in full without any typographical indication of the omissions in the medieval text.

For the classicist who is sticking strictly to his last the history of ancient education ends with T. Haas, *Schools of Gaul, A Study of Pagan and Christian Education in the Last Century of the Western Empire*⁵. The *Manuale Scholarium* does, however, have some classical echoes, notably in the mention of sophisms, which must have been as valueless as those in the Roman schools of declamation. Just before the operation on the initiate one of the students hurries to an apothecary for some pills for the patient. As he returns his friend exclaims, in mock-heroic style, *Quam velociter vestigia retro observata legisti* (Zarncke, 7). It seems clear that this harks back to Aeneid 2.753-754, *vestigia retro observata sequor*, where Aeneas retraces his footsteps in his efforts to find Creusa.

To the extremely useful bibliography might be added A. F. Leach, *The Schools of Mediaeval England*, and H. S. Denifle, *Die Universitäten des Mittelalters bis 1400*.

The book is attractive and dignified in its format. In view of the fact that the translation is a pioneer piece of work and that the original is a model of how not to write Latin, Professor Seybolt is to be congratulated on the success with which he has completed his task.

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A Short History of Antioch. By E. S. Bouchier. Oxford: Basil Blackwell (1921). Pp. XII + 324.

The author says in his Introduction that he is "quite conscious that such a book, like its predecessors on ancient Spain, Syria, and Sardinia, will be open to a charge of superficiality". His point that the specialists in history have delimited their fields so narrowly, and have set up such forbidding boundary stones, and shoot a nonspecialist so full of holes if he poaches on their territory, is, one is fain to believe, well taken. The reviewers' tendency of late years seems to have been toward finding the little faults. This is right enough, but should not exclude pointing to good results in the large.

One might guess that Mr. Bouchier, when he was working up material for his *Syria* as a Roman Province (THE CLASSICAL WEEKLY 11.46-48), found considerable Antioch by-product on his hands. He simply has marketed it too fast. If he had thrown away a good deal of poor stuff and made more of the good, of which he has plenty, he would not have laid himself so openly liable to the charge of superficiality.

Antioch was a "boom" commercial city, as the result of its choice by Seleucus as his capital, and was destined by its wealth, its position, and its lack of

⁵For a review of this book, by Professor C. C. Mierow, see THE CLASSICAL WEEKLY 15.110-111.

national or municipal tradition to be a bone of contention. Its Daphne, five miles down the Orontes, a beautiful sacred shrine, became the most famous of the Eastern festival centers, and then degenerated into the most luxurious and lascivious of Mediterranean resorts.

The author rightly finds in the many earthquakes and landslides a reason even greater than the ravages of barbarians for the obliteration of ancient Antioch. The city had two wonderful centuries as the capital of a Diadochian military monarchy, as hastily sketched in Chapter II. In Chapters IV and V there is nothing much of consequence. Heresies of the early Church, the work of the Antiochene School, and struggles between the Church and paganism are treated with a certain amount of latitudinarianism in the next two chapters. In the rest of the book the author deals with the Persian and Arab conquests, the loss by Antioch to Damascus of its Metropolitan rank, the decay of the Caliphate, the Byzantine rule, and finally devotes two chapters to the Latin State under Norman princes, until its destruction at the hands of the Mameluke Egyptians in 1268 A. D.

All in all, the book is a not uninteresting and valuable collection of none too accessible facts, its superficiality being only thinner in some places than in others.

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The Home of the Indo-Europeans. By Harold H. Bender. Princeton: The Princeton University Press (1922). Pp. 59.

Professor Bender finds the home of the Indo-Europeans in Lithuania. To reach this conclusion he first rehearses the familiar arguments in favor of Europe rather than Asia and for Eastern or East Central Europe as against the West. Then he undertakes a further limitation to the region between the Baltic and the Black Sea on the ground that here lies a fairly sharp geographical division between the *centum*-languages and the *satem*-languages; if we assume a series of migrations from elsewhere, we must suppose that the primitive "alignment was lost and later miraculously restored". Finally, he urges, the "biological principle of adaptive radiation" calls for the greatest conservatism of type near the center of the region over which a species is distributed and the greatest variation at the ends of the radii. The central locality of greatest conservatism should be the place where the species developed and whence it spread. Now, Lithuanian is the most conservative of the modern Indo-European languages, and so Lithuania, Professor Bender thinks, was probably the home of the Indo-Europeans.

Neither of the new arguments seems to be of great weight. The treatment of the Indo-European palatals and velars, upon which the division between *centum*-languages and *satem*-languages is based, constitutes one of several groups of correspondences¹ variously

distributed among the historical languages, and several of these may plausibly be thought to rest upon dialectic differences dating from Indo-European times. All such correspondences taken together indicate that in general the Indo-European languages retained about their original relative position as they spread over parts of Europe and Asia; they tell us nothing about the region from which the spread began. To be more specific, the *satem*-languages (or the *satem*-dialect) as a whole may have moved eastward from some point in Western Europe before the *centum*-languages began to spread, or the *centum*-languages may have led a migration westward from Asia or Eastern Europe.

As to the other new argument, it is disappointing to see biological analogy again imported into linguistic science. There is a conceivable reason why the environment which causes—or permits—the development of a species should tend to keep it unchanged while individuals that migrate into a different environment are exposed to new causes of mutation, but no such reason exists in the case of language. Besides, Lithuania lies, not at the center, but near the northern edge of Indo-European territory.

The truth is that with the evidence now at hand a discussion of the original home of the Indo-Europeans is scarcely profitable. We can prove that Indo-European speech was brought at comparatively late dates into India, Greece, and Italy. We know that Phrygian was not indigenous to Asia Minor and we are reasonably certain that British Celtic came from the mainland. But these observations merely cut off a few of the outposts of Indo-European speech as the dawn of history found it. The original home may have been almost anywhere else within the territory then occupied.

Several general considerations, however, should be insisted upon. They are mentioned or implied by Professor Bender, but one may wish that he had been more consistent in following them out. (1) Indo-European speech has no necessary connection with race. There is to-day no racial unity among the speakers of Indo-European, and there may never have been. Consequently boastful talk about the superior energy and intelligence of the "Indo-European race" must be consigned to the same limbo as the idyllic Indo-European family with its protector-father, supporter-brother, and milk-maid-daughter. The conclusions of comparative philology have little or no bearing upon ethnology and anthropology. (2) Conversely, ethnology, anthropology, and archeology have nothing to do with the Indo-Europeans as such. This term is, and should be kept, purely linguistic. As Professor Bender says, it is "difficult to determine from the examination of a skull or a stone axe what language their owner spoke in life". (3) The spread of Indo-European speech must have taken a very long time. At the earliest period which we can control by the comparative study of the historical languages Indo-European must already have covered a wide territory—many times greater than the region where Lithuanian is now spoken. Before that time lies the boundless unknown, during which Indo-European speech may have been

¹A list of these may be found in Meillet, *Introduction à l'Étude Comparative des Langues Indo-européennes*, 408 ff.